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1016 f 15

DISSERTATIONS,

I.

Containing an Enquiry into the Meaning of the Word KESITAH, mentioned in JOB, Chap. 42. vers. 11. In which is endeavoured to be proved, that though it most probably there stands for the Name of a *Coin*, yet that there is no reason for supposing it stamped with any Figure at all, and therefore, not with that of a *Lamb* in particular.

II.

On the Signification of the Word HERMES. In which is explained the Origin of the Custom among the *Greeks*, of erecting Stones called HERMAI; together with some other Particulars, relating to the Mythology of that People.

Nullius addictus jurare in Verba Magistri. Hor.

O X F O R D,

Printed at the THEATRE, for Richard Clements: And sold by J. and J. Rivington, Booksellers in St Paul's Church-Yard, London. MDCCL.

Q. W. T.

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On the 21st of the month of June 1877, the following was received from the Secretary of the Board of Education, New York City:

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A dark, textured surface, possibly a book cover or endpaper, showing signs of wear and discoloration. The texture is grainy and uneven, with some lighter patches and darker areas. There are some faint, illegible markings or characters scattered across the surface, which appear to be part of the original material or perhaps dust or scratches. The overall appearance is aged and worn.

TO THE
REVEREND DR HUNT,
CANON OF CHRIST CHURCH,
AND PROFESSOR
OF THE HEBREW AND ARABIC
LANGUAGES
IN THE UNIVERSITY OF OXFORD;
THESE DISSERTATIONS
ARE INSCRIBED

By His most Obedient

Humble Servant

G. COSTARD,

TO THE
REVEREND DR HUNT
CANON OF CHRIST CHURCH
AND PROFESSOR
OF THE HEBREW AND ARABIC

Errata.

Pag. 2. lin. 24. r. understood,

8. lin. 28. r. *שאלה*.

11. lin. 13. r. Medaille.

23. lin. 8. r. *נקוד*

ARE INSCRIBED

BY HIS MOST Obedient

Humble Servant

C. COSTARD

INTRODUCTION.

THE Book of *Job* is undoubtedly one of the finest remains of Antiquity, and hath therefore of late deservedly engaged the Attention of the Curious. When I some time ago published my *Observations* &c. I did not think I should have any Occasion to make the least Addition to what I had then said. For tho' the use of the word כֶּסֶּטָה *Kesitah*, in what may be called the Epilogue of that truly *Divine* Poem, did not wholly escape my notice, yet despairing to form any Argument from thence, concerning the time when it was wrote, that would be *decisive*, I passed it over in silence, contenting my self with such other Internal Circumstances as seemed to carry their own Evidence along with them.

How the following Papers came to be put together since, is no ways material for the Reader to know. But it will be necessary to inform him, that whoever would prove this Book to be older than *Moses* from the *Kesitah* being mentioned in it, must take upon him

A

to

to prove that it was a Coin out of use in *Job's* Country ever since the time of that Law-giver; and must likewise assert, that the writer, in order to give his Poem the air of Antiquity, could not introduce the mention of such a Coin, tho' laid aside, he knew, many hundreds of Years before he was born.

If in the following Sheets, I have not been able to satisfy my self, and much less others, either as to the value of the *Kesitah*, the Country it belonged to, or the Time when it began, and when it ceased to be in use, I flatter my self however, that to all rational Enquirers, I have said enough to shew, that any *mystical* Arguments at least, drawn from the *supposed Stamp* upon it, are absolutely without Foundation.

What I have here said relating to the *Greeks*, *Romans*, and other people, will not, I hope, be thought quite foreign to the Subject in hand, as the best way of coming at the Truth, in Cases where we have but little Light to guide us, will be, by considering such as are better understood, if they bear any resemblance to each other.

The Argument, I think, is now brought within as small a Compass as it well can be, and the impartial Reader will determine for himself.

Who

WHO was the original Author of *Stamp* Money is uncertain. But it is probable, it came into use among different people, at different times, according as they improved in Arts and Sciences, Trade and Commerce. In *Italy*, if we believe *Macrobius* ¹, the first coiner of Money was *Janus*. But as his Age is uncertain, as well as upon what Authority *Macrobius*, a late writer, asserts this, or before him *Athenæus* ², nothing farther can be said upon the subject.

1 Hic igitur *Janus*, cum *Saturnum* classe perver-
 ctum excepisset hospitio, & ab eo edoctus peritiam
 ruris, ferum illum & rudem, ante fruges cognitās, vi-
 ctum in melius redegisset, regni eum societate mune-
 ravit, cum primus quoque æra signaret; servavit &
 in hoc Saturni reverentiam, ut quoniam ille navi fue-
 rat advectus, ex una quidem parte sui capitis effigies,
 ex altera vero navis exprimeretur. *Saturnal. L. I. c. 7.*
 pag. 151. But *Ovid* seems, either not to have known
 this, or to have been of a different Opinion. For up-
 on his asking *Janus* himself about the Roman money,

— cur navalis in Ære

Altera signata est, altera forma Biceps?

Janus only replies, that *Saturn* came into *Italy* in his
 time, and that *after-times* in memory of that Event,
 stamped their Money with this Impression,

*At bona Posteritas puppim servavit in Ære,
 Hospitis adventum testificata Dei.*

Fast. l. I. v. 240.

2 Πρῶτον ὃ σίραγον εὐρεῖν καὶ χρῆσαι καὶ πλοῖα καὶ νόμισμα χαλ-
 κῶν πρῶτον χαράξαι. διὸ καὶ τῶν κατὰ τὴν Ἑλλάδα πολλὰς πόλεις,
 καὶ τῶν κατὰ τὴν Ἰταλίαν καὶ Σικελίαν, ὅπῃ τὸ νόμισμα εὐχαράστην
 πτόσσωπον δικάζον, καὶ ἐκ θατέρου μέρους, ἢ χρῆσαι, ἢ σίραγον, ἢ πλοῖον.
Deipnos. l. 15. p. 692.

That Silver was very scarce among the Romans in much later times, seems evident; since we are told, that their Money before Numa, consisted only of *bits of Leather*¹. This Prince is said to have introduced into that State *Brass Money*, which however was not stamped, but delivered out by weight. *Servius Tullus*, according to *Pliny*², was the first among them that stamped this *Brass Coin*,

1 And therefore called *Asses scortei*. *Alexand. ab Alexand.* l. 4. c. 15. Numa, according to *Suidas* from *Suetonius*, ὑπὸ σιδήρε καὶ χαλκῷ περὶ τοῦ ἐλαττοῦτο Ρωμαίοις, τῶν περὶ αὐτὸ πάντων ἁλῆ σιυτίνων καὶ ὀσρακίνων τινὶ χρεῖαν πληρύντων. See likewise *Sperling. de Num. non cuf. cap. 33.*

2 *Servius Rex Ovium Boumque effigie primus Æs signavit. Nat. Hist. lib. 18. c. 3.* And again; *Servius Rex primus signavit Æs. Antea rudi usos Roma, Remeus tradit. Signatum est nota pecudum: unde & pecunia appellata. ibid.* In *Spanheim* there is a large oblong piece of Money of five *Asses* stampd on both sides with the figure of an Ox. *De usu & Praest. Numismat. pag. 22.* And *Plutarch* says of the Greeks and Romans in general, καὶ τῶν νομισμάτων τοῖς παλαιότατοις βῆν ἐπεχάραττον, ἢ πρόβατον, ἢ σιῶν. *Vit. Poplic.* For in his Life of *Theseus* he says, ἔκοψε δὲ καὶ νόμισμα βῆν ἐγχαράξας, ἢ ἁλῆ δὲ Μαραθώνιον ταῦρον, ἢ ἁλῆ τὸν Μίνω σρατηγόν, ἢ πρὸς μαχητὰς τὰς πολίτας ὀσρακάλων. ἀπ' ἐκείνου δὲ φάσι, τὸ ἐκατόμβιον καὶ τὸ δεκάβιον ὀνομασθῆναι. And *Ful. Pollux* says, Τὸ δὲ παλαιὸν τῷτο ἦν Ἀθηναίοις νόμισμα, καὶ ἐκαλεῖτο βῆς, ὅπ βῆν εἶχε ἐντετυπωμένον. εἰδέναι δὲ αὐτὸ καὶ Ὀμηρον νομίζουσιν εἰπόντα

———— ἐκατόμβιοι ἐννιαβόων. *Onomast. l. 9. c. 6.* But still this is uncertain, for he says afterwards, Ἐννιοι Δηλίων, ἀλλ' οὐκ Ἀθηναίων ἴδιον εἶναι νόμισμα τὸν βοῶν νομίζουσιν. *ibid.*

which

which he did, it seems, with the figure of an Animal, an *Ox* or a *Sheep*.

This, according to *Pliny* ¹, was the only Coin they had till A. V. C. CCCCLXXXV. in the Consulship of *Q. Fabius*, and five years before the first *Punic* War. That War broke out in the year before *Christ* 261, and *Fabius* was Consul in the year before *Christ* 265. And it was LXII years later still before they had any *Gold* Money ², or the year before *Christ* 203.

What Impress they used upon these Coins is uncertain, but the Learned now seem to be agreed, that the Practice of striking Heads upon them, in the manner that is now seen on those called *Consular*, did not begin till about the times of *Marius* and *Sylla* ³, or the year before *Christ* 107.

¹ *Populus Romanus* ne *Argento* quidem signato ante *Pyrrhum* Regem devictum usus est. *Nat. Hist. ut sup.* Est autem devictus An. Urb. CCCCLXXIX. ut diximus ad librum *Plinii* octavum Sect. VI. *Harduin. Op. select.* pag. 186. And again, *Argentum* signatum est anno Urbis CCCCLXXXV. *Q. Fabio Cos.* quinque annis ante primum bellum *Punicum*. *Nat. Hist.* l. 33. c. 3.

² *Aureus nummus* post annum LXII. percussus est quam *argenteus*. *Plin. Nat. Hist. ut sup.*

³ Cette ressemblance qui m' a toujours frappe, me porte a croire, que l' usage de graver sur la monnoye les noms des grands Hommes & des Magistrats, ne s' est introduit que vers le tems de *Marius* & de *Sylla*. *La Science des Medail.* Tom. 1. p. 32.

How

How soon the *Greeks* became acquainted with the Art of *striking* Money, is yet more uncertain. But probably, not till either Commerce began to flourish among them, or they had occasion to pay large Armies abroad. If this last was the case, that was not till the time of *Darius Hystaspes*, or about the year before *Christ* 520.

According to *Ælian*, and *Ephorus* in *Strabo*¹, it was first introduced into *Ægina* by *Pheidon*,

¹ Speaking of the *Æginenses*, *Ælian* says only that they πρῶτοι νόμισμα ἐκέλευον. *Var. Hist.* lib. 12. But *Strabo* from *Ephorus* says, Φείδωνα δὲ τὸν Ἀργεῖον δέκατον μὲν ὄντα ἀπὸ Τημενίης, δυνάμει δ' ὑπερεβλημένης τῆς καὶ αὐτὸν καὶ μετὰ ἐξεῦρε τὰ φειδώνεια καλέμενα, καὶ σαθμύς, ἢ νόμισμα κεχαρμυμένον, τὸ τε ἄλλο ἢ τὸ ἀργεῖον. p. 549. Instead of *Temenus* here, the Translator seems to have read *Ηρακλέης*, or thought that it should be so. Multo melius, says *Palmerius*, nam ex *Satyro* apud *Eusebium*, numeratur *Phidon* ab *Hercule* undecimus, & cum eo consentit *Chronicum Marmoris Arundeliani* linea XLVI. The words of the Marble are ΑΦΟΥΦ . . . ΔΩΝΟΑΡΓΕΙΟΣ ΕΔΗΜΕΤΣ . . . ΝΕΥ ΕΣΚΕΥΑΣΕΚΑΙΝΟΜΙΣΜΑΑΡΓΥΡΟΥΝ ΕΝΑΙΓΙΝΗΙΕΠΟΙΗΣΕΝΕΝΔΕΚΑΤΟΣΩΝΑΦΗΡΑ ΚΛΕΟΥΣ ΕΤΗ ΙΗ' ΗΔΔΔΙ. According to this Chronology *Phidon* lived about the year before *Christ* 900. See the Commentators on this Place. But as there were two *Phidons*, what is ascribed to the former by the Marble, may really belong to the latter. A Case that has frequently happened in the darker periods of Chronology. The Ancients reckoned three generations to 100 years. If *Phidon* was the 10th from that *Hercules* that was contemporary with *Iphitus* who restored the *Olympic Games*, then he lived about

who was the first person that stamped an *Image* upon it¹. What time this was is uncertain, but in *Haym's Tesor. Brit.* there is a Coin of this Island, on which is a *Ram's Head* with AIR in a Monogram, and on the reverse the *Prow of a Ship*, with the Letters AIRINA over it.



300 years after the first Olympiad, or about the year before Christ 500. Tho' *Strabo* calls him here an *Argive*, yet the Scholiast on *Pindar, Olympic. 13.* calls him a *Corinthian*, and only says that Φείδων τις Κορίνθιος εὖρε μέτρα καὶ σταθμα. And so *Pliny*; *Mensuras & Pondera Phidon Argivus invenit. Nat. Hist. l. 7. c. 56.*

1 This is not agreed on; εἴτε Φείδων πρῶτος ὁ Ἀργεῖος ἔργαζε νόμισμα, says *Jul. Pollux*, εἴτε Δημοδίκη ἡ Κυμαία συνοικήσασα Μίδα τῷ Φρυγί, πᾶς δ' ἦν Ἀγαμέμνονος Κυμαίων βασιλεὺς, εἴτε Ἀθηναίοις Ἐερχθόνιος, καὶ Λύκος, εἴτε Λυδοὶ κατὰ φησι Ζινοφάνης, εἴτε Νάξιοι, καὶ ἡ Ἀγλαδένος δόξαν. *Onomast. p. 1062.* The Author of the *Etymologicon* says expressly, πάντῃ δὲ πρῶτος Φείδων Ἀργεῖος νόμισμα ἔκοψεν. In Ὀβελίσκ. But *Herodotus* speaks of *Pheidon* only as τῷ τὰ μέτρα ποιήσαντι Πελοποννησίῳ. pag. 373. And if he had known that *Pheidon* had really been the first that stamped Money, he would hardly have given the honour of the Invention to the *Lydians*. Perhaps the *Etymologicon* may help us to the truth, which says, ἐπειδὴ Φείδων ὁ Ἀργεῖος Βασιλεὺς ἐν Εὐβοίᾳ χρεῖω τῷ Ἀργεῖ, πρῶτος ἔκοψε χρυσὸν νόμισμα. In Εὐβοίᾳ. νόμισμα. *Pheidon* therefore might not be

The Coin, he says, is well preserved, but the Workmanship of it only indifferent, which makes him conclude it to be very old¹. The Inhabitants of this Island were as powerful by Sea as the *Athenians*, and behaved so well at the battle of *Salamis*, as to dispute with them the honour of that Day². This Coin therefore was probably struck between the time of that Battle, *Olymp. LXXV. I.* and *LXXIX. I.* when they were conquered in a Sea Engagement by the *Athenians*³. Whether this was the original Impress designed by *Pheidon*, is difficult to determine. *Beger* in his *Thesaur. Brandenburg.*

be absolutely the first that struck Money, but the first Greek that struck Gold Money, tho' this, it must be owned, is contrary to the Passage cited from *Strabo* in the last note.

1 Vol. I. pag. 218.

2 Διὸ καὶ κρίσιως περὶ τῶν ἀεισιῶν, χάλει καπηύσαντες (Λακιδαιμόνιοι) ἐποίησαν κριθῆναι, πόλιν μὲν ἀεισεῦσαι τῷ Αἰγινήτῳ. *Diod. Sicul. l. II. p. 22.* Tho' this Sentence seems from *Diodorus* to be the Effect of Envy and Party, yet *Herodotus* without any such Insinuation says expressly, 'Εν τῇ ναυμαχίῃ ταύτῃ ἦκσαν Ἑλλήνων αἰεταὶ Αἰγινήται· ὅτι δ' Ἀθηναῖοι. pag. 488. *Ed. Gronov.*

3 Ὀλυμπιάς δ' ἦχθη ἐξοδμικὸς καὶ ἐννάτη . . . καθ' ἣν . . . ἀποστάντες Θάσοι ἀπὸ Ἀθηναίων . . . ἠναγκάσθησαν πάλιν ὑπ' ἐκείνης πείσασθαι· ὁμοίως δὲ καὶ Αἰγινήτας ἀποστάντας Ἀθηναῖοι χειρωσάμενοι, τῇ Αἰγίαν πολιορκεῖν ἐπεχείρησαν. αὕτη γὰρ ἡ πόλις τοῖς κατὰ θάλατταν ἀγῶσι πολλάκις εὐμερῶσα, φρονήματος τε πλήρης ἦν, καὶ χρημάτων καὶ τεχνῶν εὐπορεῖτο, καὶ τὸ συνόλον ἀλλοτεῖς αἰετὶ δέκετο πρὸς Ἀθηναίους. *Diod. Sicul. l. II. p. 53.* See likewise *Herodotus*, lib. 6. p. 361. The Prow of a Ship was

*Select.*¹ produceth a Coin, on one side of which is a *Beotian Shield*, and on the reverse a *Bunch of Grapes* over such a Cup as *Horace*² calls a *Diota*, at the side of which are these Letters ΦΙΔΟ. Tho' *Beger* thinks this Coin was struck by *Phidon* in his Life-time, yet *Sperlingius*³ is rather inclined to think, that the Letters ΦΙΔΟ refer to the Cup, as being of that Sort which were called so, perhaps, from him as the In-venter⁴. And the Authors of the Notes in the *Science des Medailles* are of opinion, that these Letters are too regular and well made to be the first Essay of the Art of striking Money. Add to which, say they, that they approach nearer to the form of Writing in use after the time of the *Peloponnesian War*, than to that before *Solon*, or even the *Olympiads*. For it would be difficult to prove, that in *Phi-*
don's time, the *Greeks* had begun to write from

was properly enough put upon their Coins, to express the reputation they gained in the Action at *Salamis*; and as that provoked the Envy and Resentment of the *Athenians*, we can hardly suppose they would suffer them to use that Mark of their Glory after they had conquered them. If so, this Coin must not have been struck later than the year before *Christ* 464.

1 Pag. 279.

2 Lib. 3. Od. 9.

3 De Num. non cuf. pag. 11.

4 Εἰν δ' αὖ καὶ Φίδων π ἀγροῖον ἐλαυνερόν, Σπὸ τῶν Φειδωνίων
μύτρων ἀνομασθεύον, ὑπὲρ δὲ ἐν Ἀργείων Πολιτείᾳ Λευστέλης λέγει,
Jul. Poll. l. 10. c. 46.

the left hand to the right, or that their Letters were the same as in after times ¹.

The oldest Greek Coin extant, according to *F. Harduin* in his *Chronology of the Old² Testament*, is one of *Amyntas*, the 6th in his order of *Macedonian Kings*. But this learned *Jesuit* afterwards published a Gold one of *Cyrene* ³, which the Authors of the Notes in the *Science des Medailles* take to be as old as the time of *Cyrus* ⁴,

¹ *La Science des Medail.* vol. i. pag. 26. Where the Reader may see the substance of the Dispute about this Coin, between *Beger* and his Nephew *Schott* on one side, and *Sperlingius* and *Cuper* on the other.

² *Amynta* vero, in *Thesauro Regio nummus est argenteus, vultu senili, annorum amplius lxx. capite tecto pelle leonina: in parte averfa equum pariter Theffalicum exhibet, cum nomine AMYNTA.* Et hunc esse arbitror nummum, omnium qui sunt in *Cimeliis*, vetustissimum: regnum enim tenebat *Amyntas* decennio ante necem *Polycratis Samiorum Tyranni*, quem interfectum fuisse circiter cxxx. annum *Urbis Romæ*, *Plinius* prodidit. *Chron. Vet. Test.* p. 151. But *Spanheim* thinks this Coin doth not belong to that *Amyntas*, but to the last of that Name, the Grandfather of *Alexander the Great*. *De Praest. & usu Numismat.* p. 17. There is one however in the King of *Prussia's Cabinet*, and published in *Beger's Thesaur. Brand.* Tom. 3. p. 4. which he thinks belongs to the former *Amyntas*, and is, inter antiquissimos qui hactenus visi sunt, aut vulgati, *Græcorum nummos* — cujus autem ætas incidit in *Cyri & Cambyfis Persarum Regum tempora*, ac proinde ultra 550. ante *Christum Servatorem annos*. *Ibid.*

³ In the *Memoir. de Trev.* for *August 1727.* p. 1444.

⁴ Je crois donc que la plus ancienne Monnoye Grèque

The first people that coined Gold and Silver Money, according to *Herodotus* ¹, were the *Lydians*. But what Impress they used, or whether indeed any at all, he hath not told us. Nor can we know at present, as none of their Coin that we can be certain of, is preserved in any of the Cabinets of *Europe* ². The *Medes* their Neighbours, we know, struck theirs with the Effigies of their Prince shooting, and kneeling with one knee on the Ground ³. These were

Gréque qui nous reste, est une petite Medaille d'or de *Cyrène* publiée par le *Pere Hardouin* dans les Mémoires de *Trévoux* Cette Madaille a été frappée pour *Démonax la Mantinéen*, Régent du Royaume de *Cyrène*, pendant la minorité de *Battus* *iv.* Il vivoit du tems de *Cyrus*, vers la fin du second *Siecle* de *Rome*, comme on peut en juger par ce qu' *Herodote* nous en a appris. *Tom. i. pag. 28.*

¹ Πρώτοι δ' ἀνέστησαν τ' ἡμεῖς ἰδμεν, νόμισμα χρυσεῦ καὶ ἀργυρεῦ κοσμεῖσθαι ἐχρήσαντο. *pag. 39. Edit. Gronov.*

² In *Spanheim. de Praest. & usu Numismat.* *pag. 18.* is a Silver Coin, on which is the Head of an old Man, with a *Phrygian* Cap, and on the reverse this Monogram *Α*; from whence, and from the rudeness of the Work, it is supposed to belong to *Atys*, a King of *Lydia*. An vero hic *Atys* sit ille, à quo prima *Atyadarum* apud *Lydos* Dynastia, *Manis* nempe primi *Lydorum* Regis, juxta *Herodotum*, filius, juxta *Halicarnassensem* vero nepos; *Lydi* autem, à quo dein Genti illi, quæ prius *Maonia* diceretur, parens sit statuendus, nollem equidem ob magnam, quæ eidem ab Auctoribus tribuitur vetustatem, credere vel adfirmare. *Spanh. ibid.*

³ *Plutarch* mentions a saying of *Agésilas*, that when

called *Darics*, from the Prince that probably first coined them. *Xenophon* useth that Name for a Coin extant in *Cyrus's* time ¹, and *Suidas* ² says, they were so called, not from *Darius Hystaspes*, but one elder than him. Perhaps *Darius* the Son of that *Ahasuerus*, who was King of the *Medes* at the taking of *Babylon* by *Cyrus* ³.

That the first stamping of Money, with an Effigies in *Asia*, is to be placed somewhere about this time, is not improbable. But that Silver *unstamped* was in use long before, is certain. At the time of the Jews Captivity by *Nebuchadnezzar*, or the year before *Christ* 616. according to my Computation, *Jeremiah* purchased his Cousin's Land for seven *Shekel* and ten *חֶסֶף* *cheseph*, or *silverlings* ⁴.

he was recalled out of *Asia* by the Ephori at home, he said, he was drove thence by thirty thousand Archers. Τὸ δὲ Περσικὸν νομισμᾶτος χάραγμα Τοῦδ' αὖ ἐχόντι, ἀναξιδυνῶν ἔφη, πεισυνείσι τοξόταις ὑπὸ βασιλέως ἐξαλάνειν τὴν Ἀσίαν. *Lacon. Apophtheg.* One of these Coins may be seen in *Spanheim de usu & Praest. Numism.* vol. I. p. 324. and in *Goltz. Tab. XIII. Ins. Græc. and Hyd. Rel. vet. Persar.* p. 307.

1 Δαρεῖκὸς ἀμέτερος πέντε. *Cyropæd.* p. 331. *Ed. Oxon.* 4°. and Δαρεῖκων μεσσί. *ibid.* p. 346.

2 Εἰσὶ μὲν χρυσοὶ σατῆρες οἱ Δαρεῖκοι· ἡδυνάτω δὲ ἕκαστος αὐτῶν ὅππῃ καὶ ὁ παρὰ τοῖς Ἀττικοῖς ὀνομαζόμενος χρυσῆς· οὐκ ἔστι Δαρεῖς τὸ ἑρῆον πατρὸς, ἀλλ' ἀπ' ἑτέρου πνὸς παλαιότερου βασιλέως ὀνομάσθησαν. *in voc.*

3 This Point I may consider, perhaps, at large in a Dissertation by itself some time or other hereafter.

4 *Jerem.* ch. 32. 9.

What

What were the distinct values of these several Coins, or how many of these *Cheſeph* in particular made a *Shekel*, is hard to determine. But that neither of them were *ſtamped*, I think, appears from hence, that they were *weighed*, which there would have been no Occaſion to do had they been of any ſtandard value. It was the inconvenience of carrying about *Weights* and *Scales*, when Traffic encreaſed, that gave riſe, I apprehend, to the *ſtamping* of Money by publick Authority. In the earlier Ages of the World, when men lived a kind of Nomadic Life, and had but few concerns with each other, and when every Family maintained itſelf out of its own private ſtock of *Sheep* &c, the trouble of *weighing* Silver upon particular Occaſions was but little. And afterwards, when they came to unite in Bodies Politic, few States at that time had either extent of Territory enough at home, or Commerce, or Influence abroad, to make the *ſtamping* of Silver either uſeful, or practicable. If this was, or could have been the caſe any where, we may well ſuppoſe it would have been in *Egypt*, where there ſeems to have been the firſt regulated Court in the World, conſiſting of Guards and Officers of State, and was the place to which all the Neighbouring Nations traded. But that the Money there
in

in use was at this time *unstamped*, appears from hence, that in the Apology which *Joseph's* Brethren made to his Steward, for defrauding him, as they supposed he would charge them, of the Price of their Corn, they tell him, that they found it, they knew not how, in their Sacks Mouth, במשקלו *in its full weight*¹, and so they had brought it back. But this Circumstance would have been omitted, had the Coin of *Egypt* in those days been stamped with *Pharaoh's* Head, or any other publick Mark denoting its Value.

We read of the *Shekel*, and the *Chefeph*, i. e. I suppose, the *Shekel* and its Divisions, as early as we have any Account of Trade. *Abraham*, it is said, circumcised his Son *Ismael*, and all that were born in his house, and all that were bought with his Money². In the *Hebrew* it is מקנת כסף *the purchase of his Silver*, i. e. Slaves purchased with his Silver. And *Abimelech* King of *Egypt* tells *Sarah*, that he had given her Brother, as she called him, אלף כסף *a thousand Silverlings*³. These *Silverlings* were probably of some determinate Weight, or to tell her this would have been collusive and unsatisfactory, had she not known the value of the Present; especially as it was designed to make her Hus-

¹ Gen. 43. 21. ² Gen. 17. 23. ³ Gen. 20. 16.

band amends for taking her away from him. That the *Shekel* was in use likewise at this time, appears from hence, that when She was dead, *Abraham* bought of *Ephron* a Field and a Cave to bury her in, for 400 *Shekels* of Silver¹. But as he weighed them, it is plain again, their value was determined by the Scale, and not by any Stamp upon them. When it is added, that this was *current Money with the Merchant* עבר לסחר, it means nothing more, than that it was not adulterated Silver, and that these pieces were of full weight².

Besides the *Shekel* and the *Cheseph* already mentioned, we read likewise before this of a Coin, of some sort or other, called קשטרה *kesitah*, as where *Jacob* bought the Land he pitched his tent on, for a 100 of them³. Our Translators say only in general, for a 100 pieces of Money, but in the margin they have added or *Lambs*. And for this they have the Authority of the *Chaldee Paraphrast*, the *LXX*, *Syriac*, and *Arabic Versions*. *St Stephen*⁴, speaking of this Bargain, seems to say indefinitely,

¹ Gen. 23. 16.

² Δοκίμους ἐμπορίας, say the *LXX*. there. In the *Arab.* Language the verb עבר still signifies among other things examinavit Nummos, merces cujus ponderis & qualitatis essent.

³ Gen. 33. 19. and so both the *Samaritan Text* and Version.

⁴ Act. 7. 16.

that

that he bought the Land *πῶς δέγωε*, for a sum of Money, say our Translators, and this perhaps was all that he intended. Sometimes indeed, the word *Ἀργύριον* seems to be used definitely, as when upon burning the *Magic Books* it is said, that reckoning up the value of them, they found them worth *ἈΡΓΥΡΙΟΥ μυριάδας πέντε*¹. In this last place, 'tis not unlikely, we are to understand by *ἈΡΓΥΡΙΟΥ* the *Roman Denarius*, as *Ephesus* was at that time under their Jurisdiction. That it must have been some Coin in use at that time is plain, or otherwise it could never be known, how mightily the Word of God grew and prevailed. But that *St Stephen* had any design of informing his Hearers, how much *Jacob* gave for his purchase, is hardly credible, it being foreign to his purpose. Besides which, had he intended to have expressed its value in *Roman Denarii*², or any Coin at that time current in *Judea*, it is most likely he would have used along with it some term of Number, as in this other Instance, and not have barely said *πῶς δέγωε*.

The word *קֶשִׁיטָה* *kesitah* occurs only in *Joshua*³, where is a recital of this very passage of *Genesis*, and in the Book of *Job*⁴, where his

1 *Act.* 19. 19.

2 *As Waser de Antiq. Num. Hebr.* thinks l. 2. c. 22.

3 *Ch.* 24. 32.

4 *Ch.* 42. 11.

Friends present him, among other things, with each of them one. Ἀμνάδα μίαν, say the LXX; כבשה קטנה *a Lamb*, says *Aben Ezra*¹; شاة *a Sheep*, says the *Arabic Version*; and to the same purpose the *Syriac*, and the *Targum of Onkelos*. After the words ἀμνάδα μίαν, the LXX adds, καὶ πεντάδραχμον χρυσῆ καὶ ἀσήμῃ, or as in the *Alexandrian Copy*, χρυσῶν ἀσημέν. Which words, tho' they answer in order of place to the *Heb.* נזם זהב, an *Ear-ring of Gold*, yet seem to me to be only another Version of קשיטה, made by some one that thought it signified *Coin*, but *unstamped*. Nor is this the only instance, where such a jumble of Versions is to be met with².

Whether those that translate קשיטה in *Genesis* *a Lamb*, or the like, understand by it the Animal itself, is hard to say; or indeed upon what Authority they translate it so at all. *Buxtorf*³ says, this piece of Money was so called, because it had the *Figure of a Lamb* stamped upon it, and his Authority hath been implicitly followed

¹ But in this Interpretation *Aben Ezra* is singular, as *Bochart* observeth in his *Hierozyic* lib. 2. c. 43. all the other *Jewish Commentators* and *Lexicographers* agreeing with *R. Akiba* in *Ros. hassana* cap. 3. fol. 36. in explaining it of a sort of *Coin*. See below pag. 20.

² See a remarkable Instance of such a Jumble as this *Habak.* 3. 2.

³ *Chald. Lexicon.* in voc.

by many of the Moderns without Examination. But if קשיטת never signifies a *Lamb*, as *Bochart*¹ very rightly observes, then that could not be the reason of the Appellation, whatever else was. Besides; this was most probably a *Canaanitish* Coin; and it cannot be made appear, I believe, that the *Canaanites*, *Egyptians*, *Babylonians*, or any of their Neighbours ever stamped their Money with the Figures of *Animals*; or indeed in the early times we are here speaking of, with *any* figure at all. That it must have been a *Canaanite* Coin, appears probable from hence, that it must have been such as was current in the Country where *Jacob* made the Purchase; besides which, it is scarce credible, that a single and small Family, as *Jacob's* was, and one that was continually removing from place to place, could have a Coin of their own.

The oldest Version extant of this Place is the *LXX.* which, if corrupted itself, would naturally corrupt such Versions as followed it. *Gen.* 31. 7. *Jacob* complains to his Wife, that her Father had changed his wages עשרת מנים *ten times*. This the *LXX.* perhaps, rendred originally, ἡλλαξε τὸν μισθὸν αὐτῆς δέκα ΜΝΩΝ, taking

¹ *Hierozoicon* lib. 2. cap. 43. Mihi tamen est persuasissimum קשיטת *kesitam*, *Hebrais* nec *ovem* fuisse, nec *agnum*, sed aliquod *nummi* genus.

the word מִנִּים to signifie the *Attic* MNA or pound, a term they were well acquainted with. But the A in ΔΕΚΑ might by Transcribers, especially in Copies where there were no distinction of Words, be easily joined to the succeeding word ΜΝΩΝ, and so make ΔΕΚ' ΑΜΝΩΝ, or δέκα ἀμνῶν, as we read now in that Place¹. And it is nothing more, perhaps, than the same mistake repeated in the place under consideration. But, perhaps, the Error might be in the *Hebrew* itself, where, from the manifest variety there appears upon many Occasions in the Numbers, we may justly suspect they were expressed by Abbreviations, or numeral Letters. If this last was the Case here in *Genesis*, and instead of במאה קשיטה, it was wrote only בק" קשיטה, the ק in קשיטה immediately following another might easily be dropt by a Transcriber, and by that means קשיטה changed into שיטה, and so mistook by the Translator for שירה, or שירה, which in the *Chaldea* signifies a *Sheep*. And accordingly it is so explained in the *Targum* by another word of the same Import.

How long the קשיטה continued in use is unknown, for we hear no more of it, till mentioned by the Author of the Book of *Job*; and consequently, we are equally in the dark

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¹ See *Bochart Hierozoic.* as before.

as to its value. *R. Akibah*, as he is cited by *Solomon Jarchi* and others¹, says, that he heard a *Meah* *קשיטה* called *Kesitah*. But what Authority he is of, or where he heard it so called, is not very clear. As he seems quoted in *Buxtorf*², it was in *Africa*, according to *Abendana*, in *Arabia*, but *Solomon Jarchi*³ says only in general in the Towns on the Sea-coast, I suppose he means that of the *Mediterranean*.

In later times, if the *Jews* are to be depended on, the *Meah* *מעה* was of the same value with the *Gerah* *גרה*⁴. This, they say⁵, was a piece of Silver weighing 16 Barley Corns. Twenty *Gerahs*, according to them, made one *Shekel* of the Sanctuary⁶, and Ten of them the common *Shekel*. The *Shekel* of the Sanctuary, I suppose, was the old, original standard *Shekel* of the *Jews*⁷, the other being nothing but

1 אמר רבי עקיבא בשהלכתי לערביי שמעתי *Kimch. Lib. Rad. in voc.*

2 *Chald. Lexic.*

3 לכרכי הים on *Gen* 33.

4 See *Buxtorf Chald. Lexic.*

5 גרה הוא יו"ג נרנרי שעורה בינינור *R. Levi* on *Exod.* 20. 13. and this, he says, was the value of the *Gerah* לפי מה שקבלו הנאונים according to the Tradition of their best Writers.

6 *Sperling de Num. non cuf. cap. 12.*

7 *Josephus* says, ὁ δὲ Σίχλος νομισμα Ἑβραίων ὃν Ἀτλίδας δὲ παρχμας τιταρχμα. *Antiq. Jud. lib. 3. c. 8.*

that lessened by exigencies of State, and other accidents. It is certain, that the same thing happened to the *Roman Money* ¹, and like Causes will have like Effects in every Country.

The *Shekel* of the *Jews*, according Bp. *Cumberland* ², was worth 2^s 4^d $\frac{1}{4}$, as Silver is now valued. But at this rate a *Gerah*, and consequently a קשיטא, if we follow R. *Akibah*, was worth only 5 farthings and $\frac{3}{4}$. A Sum much too small to be mentioned along with an Earring of Gold among the presents made to *Job* by his Friends

Whatever therefore was the value of the *Kesitah*, I now take it for granted, it was not the same with the *Meah*, unless that was worth more than the *Gerah* of the *Jews*. It is possible that this in *Job* might be of Gold, and that the word may not stand for any particular species of Coin, whether *Meah*, or any one else, but was applied to all indifferently that were of the standard weight. R. *Akibah* therefore might see a *Meah* in some or other of the trading Towns on the *Mediterranean*, and was told that it was קשיטא *kesitah*, not as a proper name of a Coin, or signifying the same as the *Meah*, but that the *Meah*, he then

¹ See *Pliny*, and the Notes upon him in *Harduin's Op. Select.* pag. 185.

² At the End of the Bible in 4to.

saw and handled, was *proba moneta* ¹, and of full weight.

The word קֶשֶׁט *keset* in the Hebrew Language is read only *Psal.* 60. 6, where it is rendered by our Translators *Truth*, agreeable to the *Chaldee Paraphrast*, tho' the *LXX.* and all the Versions besides, seem to have took it there to signifie the same as קֶשֶׁת *kesbeth* a *Bow* ². *Kimchi* on that Place seems to have read קוֹשֶׁט, and explains it thus, מִפְּנֵי אֵימַתְךָ שְׂאֵמֶרֶת, קוֹשֶׁט, and explains it thus, לְהוֹשִׁיב עִמָּךְ עַל אֲדֻמָּתָם בְּשָׁלוֹם *For thy Truth's sake, whereby Thou hast promised to bring back thy people again to their own Land in Peace.* And it is worth remarking, that what is *Matt.* 22. 16. *ὁ ἀληθὺς*, is in the *Syriac* Version of

¹ And so *Bochart* seems to think. Potuit קֶשֶׁטָה *kesitah*, says he, id est, vera, dici moneta quæcunque habuit iustum pondus, aut etiam moneta sincera, & ἀληθὺς. *Hieroz.* lib. 2. c. 43. Words of this form have frequently an Adjective Signification. So in the *Korân*, *الدين المصنعة* אֱלֹהִים אֱלֹהִים *Religio instar mellis depurata.* See *Schult. on Hariri Confess.* 6. p. 208.

² In *Golius*, قسطنى *kostâni* signifies *arcus celestis*. But it doth not appear, I think, that קֶשֶׁט *keset* any where signifies a *Bow* in general. But these Letters ט & ש are confounded in the *Chaldee* and *Syriac* Languages, and as probably the Translators spoke one or other of these, as their native Tongue, it is not surprising, if having no *Lexicons*, and being only indifferent Scholars, they should frequently give such Versions, as can hardly be accounted for upon any other Principles.

that

that place בקושרא, where the ק is used for ש. And tho' this word occurs not less than 24 times in the *New Testament*, yet it is never once used for a *Sheep*, or a *Lamb*. For what is ἀμνὸς τῷ Θεῷ, *Joh. 1. 29.* is there in the *Syriac* אמרה דאלהא, and so chap. 21. 15. But ὁσάυτα μὲν in the next verse is קרפּי, and in the 17. וקורתי. *Prov. 22. 21.* it is translated by the *Vulg. Lat.* Firmitatem, the *LXX.* ἀληθῆ λόγον, and so the *Arabic Version*, and the *Chaldee Paraphrast*, but the *Syriac Version* has מלכא consilium. Again, מן קשט *Dan. 2. 47.* signifies *ex veritate, revera*, as all the *Versions* have it, and what is there chap. 4. 34. כל מעבריה קשט is in the *LXX.* πάντα τὰ ἔργα αὐτῶν ἀληθινά. And with this agree all the rest of the *Versions*.

This notion of *Truth* is plainly *secondary* and *derivative* only. The verb קשט is not at present to be met with in the *Hebrew Language*, but in *Gokus*, کسط kasat signifies *a justo deflexit*, in the 4th *Conjug.* *justus aequusque*

امرت بقتال في حديث علي I says *Ibn'ol Athir*, الناصتين والناسطين والمارقين الناصتين اهل الجمل لانهم كثثوا بيعتهم والناسطون اهل صفين لانهم جاروا في حكمهم ونقرا عليه والمارقون الخوارج لانهم مرقوا من الدين كما يمرق السهم من الرمية It is said in the *History of Ali*, I was ordered

fuit ¹, and in the 5th *distribuerunt rem equaliter inter sese*. And the Substantive *קסט* *kast*, signifies there the same as *عدل* *adl*, *Iustitia*, likewise *Portio* ², *quodque ex distributione ali-*

ordered to make war upon *אלנאכתין ואלקאשטין*, he meant by *אלנאכתין* the People of *Al-Gamal*, because they broke their oath of Allegiance, by *אלקאשטין* he meant the People of both *Saphas*, because they used their Prince ill, and insulted him, and by *אלמארקין* he meant *Hereticks*, who *start aside* from the true Religion, as an Arrow doth from its Mark. And in *Zamachshari*, *امر الله بالقسط وجهي عن القسط* God commands *קשט* what is *right*, and forbids *קשט* what is *wrong*. See likewise *Pocock's Not. Miscell. ad Portam Mosi*. pag. 137. Ed. *Twells*.

1 And according to *Ibn'ol Athîr*, *في اسماء الله* one of the Attributes of God is *אלמקשט*, which signifies the same as *אלעادل* the *Iust*. And *Zamachshari* says, that *قسط بينهم المال* signifies the same thing as, *قسمة علي قسط والسوية*, he *קשמדו* divided it truly and equally.

2 So in *Hariri* *فالتزم منه كل منا قسطا* *quilibet igitur nostrum portiunculam ei dissolvendam in se suscipere*. *Concess. 5. pag. 153.* *قسط* says *Schultens* there, *trutina, statera, portio, pensa; mensura, iustitia, etiam iniustitia: ut قسط in 1. iniquus fuit. in 4. قسط justus & equus fuit. Concordiam præstabit origo, quam dat قسط rigida constitutio pedum posteriorum in equo: item siccitas rigorque colli. Est ergo proprie rigidus fuit. Jam vero rigidus pro iniquiore, vel ex Latino usu se probat: ut & justus aquusque inde se commendat. Apud Hebraeos, קשט est veritas recto & rigido stans talo.*

cui

cui cedit, and again, *modius parvus, semissis* صاع *Sati, Trutina, statera*¹. The Substantive *قسط* *kasat*, there signifies *directa erectaque constitutio posteriorum pedum in equo*. This, as well as the rest, are in this Language too, *derivative* Senses only, from what seems to have been the *primary* one, *directus fuit*. For what *Straitness* is in *natural* things, that *Justice* is in *moral*. And since it is an *Essential* Property of the *Ballance* to be *strait*, it came very naturally to signify to *weigh*, and thence to *distribute equally*, and to be *just*².

From what hath been said then it may not be improbable, that in *Jacob's* time, the *קשט* among the *Canaanites* was the same, with what in his Family afterwards was, more agreeably to their own Language, called a *שקל* *Shekel*. It is evident that *שקל* *Shakal*, and *קשט* *kasat*, both signify the same thing, to *weigh*³. The

¹ When it is said *يخفض القسط ويرفعه* he depresseth *קשט*, and raiseth it, says *Ibn'ol Athir*, *القسط* للميزان, the word *קשט* signifies the same as *الميزان* *سمي به من القسط العدل ارا* *מזן* a ballance, *ان الله يخفض ويرفع ميزان اعمال العباد* it is so called from *קשט* *Justice*, and the meaning is, that God depresseth and raiseth the ballance, in which he weighs the Actions of Men.

² *Gol. Lexic.* See likewise pag. 24. not. 2.

³ Such instances are common in these neighbouring Languages. *שנה* which in the *Hebr.* signifies
D a year,

first time we read of the *Shekel*, is in *Abraham's* purchase already mentioned. The *Jewish* Historian indeed calls it a *Shekel*, but *Ephron* and his *Canaanites* might call it a כֶּשֶׁטָה *kesitah*. By the time that his Grandson *Jacob* made his purchase, the *Canaanites* might have lessened the value, or weight of their *Kesitah*, while the Family of *Abraham*, that in the mean time had been in *Egypt* and other places, retained the same weight of their *Shekel*. Hence the *Kesitah* and the *Shekel*, could no longer be looked on, as equivalent to each other. And *Jacob*, in buying for 400 *Kesitah*, might not give quite 400 *Shekel*; but how much short of this it is impossible to say.

During the continuance of that Family in *Egypt*, which began soon after this, we hear no more of them, nor their Concerns, much less of their Money, till they left it. After that time, we read frequently of the *Shekel*, but never once of the *Kesitah*. It was the design of Providence to keep that Family, by all means possible, from mixing with the *Canaa-*

a year, from שָׁנָה *iterare, secundo-facere, mutari, variari*, because the Seasons come round in the same order again, is expressed in the *Arabic* by حَوْل *Houl*, a word of the like import. استبدیت بیانی حولا *Eloquentiam meam annum summa patientia colui. Hariri Concess. 6. p. 229.*

nites,

nites, among whom they were to settle. One method of doing this would be, by keeping up the weight of their *Shekel* to the original Standard in *Abraham's* time, when the others had, perhaps, during this interval, yet farther lowered that of their *Kesitah*.

This, it may be said, is nothing more than Conjecture, as indeed it is not. But then it very naturally accounts for our hearing so little of the *Kesitah*, and so frequently of the *Shekel*, during the whole time that the *Hebrew Republick* lasted. Besides which, it is a farther confirmation of what was before advanced, that the *Kesitah* was not a *Jewish*, but a *Canaanite* Money, and consequently, that it can never be proved to have been disused, after the giving of the *Jewish* Law at Mount *Sinai*, with which it had no Connexion.

But if this Coin was a *Canaanite* one, another reason, why we hear nothing of it from the time that the *Israelites* came out of *Egypt*, may be, that they expelled the *Canaanites* out of their Country, and settled themselves in their Room. If they were not able to do this intirely, and at once, yet they were always powerful enough to maintain themselves in their new Acquisitions, and frequently were superior to them. No wonder if during the dark period of History, between the *Exodus*

and *David's* Reign, we hear nothing of this *Canaanite* Coin. And from the time that the poor remains of that People were intirely subdued by that Prince, we may well suppose the Coin of the Conqueror's own value and denomination prevailed every where throughout that Country. A practise that, I suppose, hath been in use, as long as Coin and Conquerors have been in the World.

If some of these *Canaanites* fled from their Conquerors into *Lybia*¹, others of them it is likely went into *Arabia*, towards *Babylon* and the *Euphrates*, where they carried their *Kesitah* along with them, and continued their mercantile way of Life. Here the Author of the Book of *Job* might renew his Acquaintance with that word, and with great Propriety apply it to the persons he was then speaking of.

If it could be made appear, that the *Kesitah* was of *Gold* in the time when the Author of the Book of *Job* wrote, and that the Greek Translator of it had any Authority for rendering it τετράδραχμον χρυσὸν ἄσημον², it would be

¹ *Procop. in Vandalic. lib. 2. cap. 10.*

² Ἦν δὲ ἡ δραχμή ἡ νόμισμα μόνον, ἀλλὰ καὶ πεντηκοντάδραχμον, καὶ πεντήδραχμον πρὸς Κυρηναίοις· καὶ τετράδραχμον ἐν γαλιλαίᾳ, καὶ τετράδραχμον καὶ διδραχμον. *Full. Poll. lib. 9. cap. 6.* In *Haym's Tesor. Britan. vol. 2. p. 124.* there is a Coin of *Cyrene* with the head of *Jupiter Ammon*, or as others think, of *Battus* the Founder of that State. See *Calimach.*

a farther proof of the lateness of that Composition, and might be added to the other Arguments, I have formerly offered upon that Head.

limach. Hymn. to Apollo v. 75: and the Commentators there. On the reverse it hath a *Palm Tree*, the *Silphium*, and a *Craw-Fish*, with the Letters *KYPA*. It is of Brass, well preserved, but of indifferent workmanship, whence he looks upon it as very ancient. There is another belonging to the same Cabinet, on which is a *Man on Horseback*, with the Letters *KYPAN*, and on the reverse the *Silphium*, with a little Animal, supposed to be that called by the *Arabs* *جرجوع Tarbuo*. It is thus described by *Golius* from *Demirius's* History of Animals. *Genus Gliris campestris, longos habens posteriores pedes, anteriores breves, colorem vero Dorcadis.* One of these Animals was brought into *England* alive by the very learned *Dr Sherard*, the generous Benefactor of that noble Collection of Plants in the *Physick Garden at Oxford*. I have here given the Coin itself,



because it very well explains what I have said many years ago upon the *שפנים* of the *Hebrews*, *Pf. 104. 18.* For a farther Account of this Animal, see *Haym's Tes. Britan.* as above, and the Authors there cited. The very learned *Dr Shaw* in his *Travels* thinks, that the *Saphan* of the *Psalmist* is not the *Tarbuo*, pag. 249. but the *Daman Israel*, pag. 376. His reasons for this may be seen in the Places here cited.

Silver

Silver Money was long in use every where before *Gold*, which, probably, was first applied to that purpose by the *Lydians*; and not by them neither till about the time of *Cræsus*, or during the Captivity of the *Jews* at *Babylon*. For we read of *Staters* called by his Name¹, as well as by that of *Darius*, and it seems reasonable to suppose, that they both took their Appellation from the Prince that first struck them. The *Stater* likewise, according to *Julius Pollux*, was always of *Gold*; so that a χρυσός and a *Stater* were always used as synonymous Terms². The oldest Greek Translation of the *Hebrew Books* was, I suppose, that made for *Ptolemy Philadelphus*. *Alexander's Conquests*, and those of his Successors, made the *Greek Language* in a manner universal. And as the *Jews* were at that time scattered in great Numbers throughout their Dominions, it may not be improbable, they had other Translations made for their use in that

1 Ἰσως δὲ τῶν ὀνομάτων καὶ ἀλόγῳ προσήκων οἱ ΚΡΟΙΣΕΙΟΙ σατῆρες, καὶ Φιλίππειοι, καὶ Δαρεικοί. *Jul. Poll. lib. 9. c. 6.*

2 Καὶ οἱ μὲν ΔΑΡΕΙΚΟΙ ἐκαλεῖντο σατῆρες, οἱ δὲ ΦΙΛΙΠΠΕΙΟΙ, οἱ δὲ ΑΛΕΞΑΝΔΡΕΙΟΙ, χρυσοῖ πάντες ὄντες, καὶ εἰ μὲν χρυσοὺς εἴποις, προσουπάρκειται ὁ σατῆρ· εἰ δὲ ΣΤΑΤΗΡ εἴποις, ἢ πάντως ὁ ΧΡΥΣΟΥΣ. *ibid.* These *Philippicks* are what *Horace* calls *Regale Numisma*. *Epist. l. 2. Ep. 2.* In *Goltzius* there is a *Gold Coin*, on one side of which is a *Head*, and on the reverse a *Man on Horseback*, behind him a *Star*, and below the *Horse* a *Dagger*, ΦΙΛΙΠΠΟΥ. *Græc. univ. Numismat. Tab. xxx.*

Language, which they understood better than the *Hebrew*. When the Translator therefore renders the כֶּשֶׁטֶר by τετραδραχμον χρυσον, his Intention, I suppose, was nothing more than to give his Readers, what he apprehended to be, the value of that Coin, according to some Standard then known, and of such a *Weight* and *Metal*, as should make the Present not unworthy *Job's* acceptance. The *mean Attic Tetradrachm*, according to *Dr Bernard*¹, weighed 264 Grains, and the *largest* of all, which is the *scarcest*, 268. The *mean Attic Obolus*, according to this last cited Author, weighed 11 Grains, and *ten* of these *Oboli*, as we are informed by *Jul. Pollux*², made the *Drachma* of *Ægina*, or the *thick Drachma*, as the *Athenians*, out of hatred to that people, rather chose to call it; whereas the *mean Attic Drachma* weighed only 66 Grains³. If therefore the *Gold Drachma* at *Athens*, as *Pollux* asserts⁴, weighed *ten* times as much as the *Silver* one, then the *Tetradrachm* of *Gold* must have weighed 2640 Grains

¹ *De Pond. & Mensur. Antiq.* pag. 123. See likewise *Haym's Tesor. Brit.* vol. 1. pag. 206.

² Ἀλλὰ μὲν πῶς μὲν Αἰγινάων δραχμῶν μείζων ἢ Ἀττικῆς, δέκα γὰρ ὀβολοὺς Ἀττικῆς ἴσχειν, ἢν οἱ Ἀθηναῖοι παχύναν δραχμῶν ἐξέλεον, μίση δὲ Αἰγινητῶν, Αἰγινάων καλεῖν μὴ δέλαντες. *ut sup.*

³ *Bernard.* pag. 101. & *Haym.* *ut sup.*

⁴ Τὸ δὲ χρυσεόν, ὅτι τὸ ἀργυρίου δεκαπλάσιον ἦν, σαφῶς αὖτε περὶ τῶν Μεγάρων Παρακαλαδίκης μάδοι. *ut sup.*

5 ounces 10 penny weight *Troy*, which now at 3^l 11^s an ounce would be worth about 19 pounds 10 shillings.

The *Drachma* and *Tetradrachma* here, are supposed to be the *Attic*, because it is uncertain what else the Translator intended. It might indeed have been of a greater or less value; for the *Babylonian*, *Syrian*, *Cilician* and *Egyptian* Talent, all of them differed from the *Attic*, as we learn from *Pollux* ¹; and the like may very reasonably be concluded with regard to other Species of Coin.

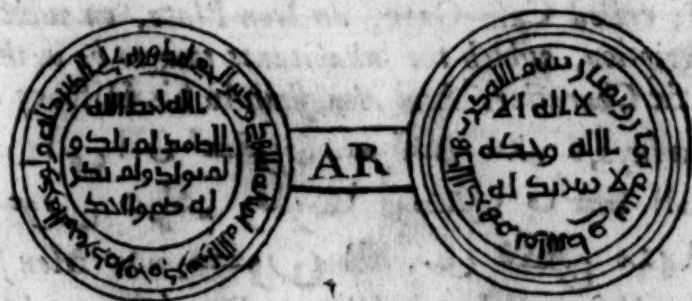
He adds, and properly enough, that it was *ἄσημον*, having no authority from the Text to give it any Stamp, and it would have been absurd to the last degree to have assigned it one used by the *Greeks*, or *Romans*, at the time when this Translation was made. A Rock which those Writers have most unfortunately split upon, who have rendered *πρωπ* a *Lamb*; and is as great a *Reverie* as any of theirs, who suppose there may be something *Dramatical* in this Book. For that the *Arabians*, or *Borderers* upon them, one of whom *Job* seems to have been, ever stamped any *Figures* of Ani-

Ι Τὸ μὲν Ἀττικὸν Τάλαντον ἑξακισχίλιας ἰδρύατο Δραχμαῖς Ἀττικαῖς, τὸ δὲ Βαβυλωνίον ἑπτακισχίλιας, τὸ δὲ Αἰγυπτίον μυρίας, τὸ δὲ Σύρων πεντακοσίας καὶ τετρακισχίλιας, τὸ δὲ Κιλικίων τετρακισχίλιας, τὸ δὲ Αἰγυπτίων πεντακοσίας καὶ χιλίας. *ut sup.*

mals

mals upon their Coins at all, is more than can be proved', at this distance of Time.

I Before the times of the *Caliphs* we find a Coin of *Antoninus Pius*, on which is the word *MOKA*. in-
versis nempe Litteris, says *Harduin*, for *A-KOM*. Πρω-
της Κομμαγεωνων — Vel forte si detrita aliquæ sunt in eo
nummo ejus vocis litteræ priores, *CAMOCA* legendum:
est enim ille *Samosatensium* haud dubie nummus *Fau-*
stina prioris è *Cimelio* Regio, & apud *Patinum*, p. 230.
Hard. Num. Antiq. Pop. & Urb. pag. 436. But in his
Op. select. p. 638. he explains the word *MOKA* by *Me-*
rus Kamshaleis. But the Notes on the *Science des Med.*
think him mistaken, and that *MOKA IERA ACTAOC*
AYTONOMOC may well be understood of *Moka*, a Town
in *Arabia*. vol. 2. pag. 254. But this is too far from
the place where the Scene of the Book of *Job* is laid,
and too late to be of any Service in the present En-
quiry. The earliest Coins struck by the *Caliphs* after
the time of *Mohammed* seem to have had only Le-
gends upon them, however afterwards they admitted
their own *Heads*, or the *Figures of Animals*. Of the
first sort is this Coin, which was formerly in the Pos-



session of *Dr Fisher* the Librarian, on one side of which
is this Inscription, as translated by the Reverend and
Learned *Dr Hunt*, *Non est Deus nisi Deus unicus ille :*
non est Socius illi. And round it this Inscription, *In*
Nomine Dei : cusa est hac Drachma Wasita, anno Hegrae
octogesimo octavo, i. e. Christi 706. On the reverse is

The Reader is, I suppose, by this time pretty well tired, as well as my self. I shall therefore only observe, that the result of what hath been here laid together is this. The oldest Coin extant doth not appear to go

this Inscription taken from the *Korân. Sur. cxii. Deus est unus Deus, sempiternus: non generat, & non generatus est, nec est ei similis ullus.* And round it this Passage taken from *Sur. lxi. Mohammedes est Apostolus Dei: misit eum cum Directione & Religione Veritatis; ut conspicuam redderet eam super Religionem omnem; etiam si renuant Associantes, i. e. Idololatra.*

This Coin is of Silver, and weighs 1^{pw}. and 20^{gr}. It is so fair and well preserved, that some are apt to suspect its Genuineness upon that account. The Character is the old *Hamyaritic* or *Cufic*, in which it is well known the ancient Inscriptions in that Language were made. *Ibn Haukal* in *Abulfeda's Geography* says, *ورأيت على باب من ابواب سمرقند يسمى باب كش صفيحة من حديد وعليها كتيبة يقرأ أهلها* *I saw upon one of the Gates of Samarchand; called Cash-Gate, an Iron Plate, on which was an Inscription, which the Inhabitants took to be in the Hamyaritic Character.* And *Arabshah* in his *History of Tamerlain* says, *والناس الي الان يحفرون سمرقند العتيقة ويخرجون دراهم وقلوسا صكتها بالخط الكوفي يسبكون الفلوس يخرج منها فضة* *Men still, in digging old Samarchand, bring up Drachmæ and Oboli, with Inscriptions on them in the Cufic Character. They melt down the Oboli to extract the Silver out of them.* pag. 26. I have here given the Coin itself, because I believe it hath never yet been published, and is perhaps the oldest *Arabic* Coin extant, it being struck within 12 years of the time, that the *Caliphs* first set up

higher than the Age of *Cyrus*. That the word *Kesitah* never signifieth a *Lamb*, or a *Sheep*, or any *Animal* whatever in the *Hebrew*, *Chaldee*, *Syriac*, or *Arabic* Languages. That the *LXX*. Version, as it is called, where at present it is so rendred, hath either been corrupted by Transcribers — or was made from a faulty, or obscure *Hebrew* Copy — or lastly, that the Authors of it not understanding the word קשיטה, and knowing, that in the early Ages of the World, Bargains were made by way of Barter and exchange, have rendred it a *Lamb* by conjecture only. That the word *Kesitah*, most probably indeed, signifies a Coin of some sort or other, yet that it neither appears to have

up a Mint. For *Elmacin* speaking of *An. Heg.* 76. which began *April* the 21. *An. Christi* 695. says, وفي هذه السنة نقشت الدراهم والدنانير بالعربية وكان عليها قبل ذلك كتابة بالرومية وعلي دراهم بالفارسية واتخذ الحجاج دار الضرب ونقش على الدراهم الله صمد ولم يكن عيارها جيدا *This year Dinârs and Dirhêms were struck with Arabic Inscriptions on them. Before this, the Dinârs had Greek, and the Dirhêms Persic Characters upon them. Al. Hegag set up a Mint, and struck upon the Dirhêms Allah samad, God is Eternal, but the Metal was not good.*

The Words *Mohammedes est Apostolus Dei* &c. appear upon almost all the *Arabic* Coins, that were found on the Coast of the *Baltick*, and that are illustrated by *Kehr*. See *Mill's Dissert. de Mohammedismo ante Mohammed.* pag. 36.

been stamped — nor can be proved to have been a *Jewish* one. That it is more reasonable to think it was a piece of *Canaanite* Money — that it had therefore no connexion with the Law of *Moses* — nor consequently was set aside by it. Upon the whole therefore I conclude, that for any Argument that can be brought from the use of the word *Kesitah* in the Book of *Job*, that most admirable Poem may still have been wrote about the time of the *Jewish* Captivity at *Babylon*.

DISSERTATION II.

THE *Greeks* having been once the most considerable People in the World, whatever may help to clear up their Customs, whether *Religious, Civil, or Philosophical*, will be both useful and entertaining. This would in many cases be more easie to do, could we tell, who were the first that peopled that Country. They themselves allow, that the *Egyptians* brought over Colonies¹, and settled them there; and *Pelops*, the Leader of another, was an *Asiatic*, by their own Confession². At what time they did so, is uncertain, from the obscure Accounts they have left us, but this, I think, we may be assured of, that all of them introduced their own Customs and Manners into their new Habitations, and that without knowing these Customs, in some Degree at least, we shall meet with nothing but Confusion and Perplexity in the ancient History of *Greece*.

What use may be made of this Observation,

¹ See Lett. to M. Folkes Esq. &c. p. 59. ² *Ibid.*
I have

I have formerly shewn in several Instances¹, and, I think, can shew in another, which hath not barely been not understood, but hath had a good deal of Dust thrown upon it. For those that would interpret Scripture, and yet despise the Learning necessary for that purpose, are only *spinning Cobwebs*, and confounding both themselves and others.

In the early Ages of the World, and the open Countries of the East, it was usual, when Property began, to distinguish the Bounds of Peoples Possessions by Land-marks, which were nothing but small heaps of Stones laid at proper distances from each other. These were each of them called עֲרֵמָה *Aremah* or *Armah*, and with a very small Difference, in the *Chaldee* Dialect, עֲרֵמָה² *Arma*, a heap.

¹ See further Account of the Rise and Prog. of Astron. &c. Letter 4.

² The *Hebr. Chald. Syr. and Arab.* being only Dialects of one and the same Language, the old original Language of the East is now preserved, not in any one of them alone, but in all of them together. The *Arabic* however being the most extensive, and still a living Language in a considerable part of the World, and the same that it ever was, frequently affords assistance in explaining Words, either not found at all in the other Dialects, or in Senses that appear manifestly *secondary and derivative* only. For the *Arabs* are so far from being a *Monument of Commixtion*, as some would persuade us, that, perhaps, they are the most *unmixed* People this day subsisting upon the face of the

The preservation of private Property is a thing of so serious a Nature, that we find it secured in the Law of *Moses*, the oldest Body of Laws extant, by a Sanction, agreeable to the simplicity and public Honesty of that Age; It is not improbable, that in those days, the better to preserve these Heaps from falling to pieces, or to express their concern for the preservation of Men's rights in general, it was usual for *Passengers* to pick up such Stones, as they found scattered about them, and lay them to the rest. A Practise, that like all other popular Customs, came by degrees to be observed with a kind of Superstition. This Custom, among others, travelled over, I suppose, into *Greece*, where such a heap, as we are now speak- of, was called, ΕΡΜΑΙΟΣ ΛΟΦΟΣ². The word

the Globe. See upon this Subject, what has been said by the Authors of the *Universal History*. Vol. xviii. and xx. 8^o.

1 Deut. 19. 14. and Chap. 27. 17.

2 Ἦδη καὶ ἐν πόλει οὗτις Ἑρμαῖος Λόφος ὄν

Ἡ κίων ——— Odyss. Π. v. 471.

Ὁ Σαρεῖς τῶν λίθων ἐν ταῖς ὁδοῖς, says the Scholiast there, Ἑρμαῖον ὀνομάζεται. And *Hesych.* explains Ἑρμαῖος Λόφος, by τὰς σαρὰς τῶν λίθων Ἑρμαῖας, τὰς ἐν τοῖς ὁδοῖς γινομένης εἰς πηλὴν τῷ Θεῷ, ἐνδόσιος γάρ. The *Greeks* in time forgot the original of the Practise, and therefore the Scholiast, above cited, has given a fabulous Account of it. What he adds however may be properly enough observed here, ὅθεν καὶ τὰς ἀνθρώπους ἀχρεῖ τὸ νοῦν, εἰς πηλὴν τῷ Ἑρμῇ, καὶ τὰς ὁδοῖς, ἀπὸ τὸν διὸν εἶναι τῶν κατηγεμόνα, καὶ ἐπίτροπον τῶν ἐκδη-
μούντων,

ΛΟΦΟΣ being nothing but a Translation of the exotic word, and added by way of explication. But as it was the Custom of that ingenious People, to improve upon every thing they brought from abroad, so, in the present Instance, they first changed these *Heaps* into *single Stones*; then carved a *Man's head* upon them; and, at length, shaped and ornamented them with greater Art and Contrivance¹. The consequence of this was, that the Decoration made the original of the Practise forgot, so that the Stones themselves were called ΕΡΜΑΙ², as if they were the Statues of *Hermes*, the name of a Man, when, in reallity, ΕΡΜΑ was nothing but their manner of pronouncing an *Eastern* word, that then signified a *Heap*, and doth so still.

μέντων, Σωξὺς ποιεῖν λίθων· καὶ ἀλέγοντας προβάλλειν λίθους, καὶ
τέπες καλεῖν Ἑρμαῖας Λόφους. And in the *Atholog. veterum*,
Ἰερὸν Ἑρμείῃ με παρθεύοντες ἔχδαν

Ἄνθρωποι λίθινον σῶρον — lib. 4. c. 12.

¹ See *Montfauc. Antiq. explic.* lib. 3. c. 9.

² These ΕΡΜΑΙ are mentioned by *Thucyd.* pag. 395. *Ed. Waff.* where he says, that they were, πεσάγωνος ἑρμασία, πολλοὶ καὶ ἐν ἰδίοις προδύροις καὶ ἐν ἱερεῖς. Their Form is thus described by *Pausanias*, Ἐν δὲ τῇ Γυμνασίῃ τὸ ἄγαλμα τῷ Ἑρμοδ, ἀμπερχομῶν μὲν εἰκεν ἱμάτιον, καλκὺν δὲ ἐκ ἐς πόδας, ἀλλ' ἐς τὸ πεσάγωνον ὄχημα, pag. 270. This was an Invention of the *Athenians*, he says, and from them other People learnt it. Ἀθηναίων γὰρ τὸ ὄχημα τὸ πεσάγωνον εἶναι ὅπῃ ταῖς Ἑρμαῖς, καὶ ὅρα τέπας μαμαθήκασιν οἱ ἄλλοι. pag. 143. And *Thucydides*, in the place just quoted, calls this form, καὶ τὸ ὀπηρώειον.

To

To *heap up*¹, perhaps, may be the primary signification of the verb ערם *Aram*. And as the speaking with *Fluency* and *Elegance*, is to speak *orè rotundo*, and is, in a *metaphorical* Sense, the *heaping up of words*, therefore the verb ערם, or in *Greek Characters* ΕΡΜ, might come to signify, in a *secondary, or derivative* Sense, to be *eloquent*. But since *Eloquence* is sometimes made use of only to *impose upon* and *mislead*, it came afterwards to signify *callidus, astutus, versutus* &c.

ΕΡΜ therefore, or with a *Greek Termination* ΕΡΜΗΣ, came to be the name of some person, either *real*, or *fictitious*, remarkable for his *Eloquence* when *alive*, and who, after his *decease*, was worshipped as the *Patron of it*², and likewise of all *artful* and *designing* Men.

Fable and Mythology, I have before observed, know no bounds, and therefore, since from the same root ΕΡΜ, with a *Greek Deflection* of another form, comes ΕΡΜΗΝΕΥΣ, an *Interpreter*, because *Skill* and *Eloquence* are requisite for the *Discharge* of such a *Province*,

1 In the *Hebr. Language* the verb ערם signifies *coacervatus, accumulatus fuit*. *Exod. 15. 8.*

2 *Mercuri facunde, Nepos Atlantis*

Qui feros cultus hominum recentum

Voce formasti catus, & decora

More Palæstra. *Hor. L. 1. Od. 10.*

therefore this same ΕΡΜΗΣ was feigned to be ΕΡΜΗΝΕΥΣ. And that his Office might be supposed consistent with his heavenly Condition, he was therefore imagined to be ΘΕΩΝ ΔΙΑΚΤΟΡΟΣ¹, the *Messenger of the Gods*. The verb טלע *tala* is not, at present, found in the *Hebrew*, or *Syriac* Languages, but in the *Arabic*, of which we have more remains, it signifies *ascendit*; and from thence طالع *tâla*, and anciently, perhaps, اطلع *atla*, signified *Diluculum, Aurora*. This *Hermes*, being of *Eastern Extraction* in respect to the *Greeks*, he was figuratively called the *Son of Cælus*, the *Heaven*, the *Day*, the *Morning*, or the *Descendant of Atlas*².

From the *Arabic* اوى *Awa*, which signifies in the fourth Conjugation, *teneriore affectu propensus & commotus fuit*, (in which Sense it agrees with the *Hebrew* אור) came, I suppose,

¹ *Iliad*. φ. v. 497. & passim.

Te canam, magni Jovis & Deorum

Nuntium. — *Hor. ut sup.*

See likewise *Serv. on Æneid*. 8. v. 138. and on *Æneid*. 11. v. 543. where he quotes *Statius Tullianus*, as saying from *Callimachus*, that *Mercury* was called by the *Tuscans*, *Camillus*, quo vocabulo, says he, significant *Deorum Ministrum*. And so again on v. 558. If this be true, I suppose, *Camillus* is softened from خادم الله *hadim allah*, or a little more contractedly, perhaps, in the common Pronunciation *Hadmillah*, which doth signifie so.

the

the obsolete word *מאיה* *Maia*, not only the name of the *Mouth*, but signifying likewise *Desire* in general. *Hermes* therefore, or *ערמור* *Knowledge*, or *Eloquence*, by a natural Ambiguity, and very easy *Metaphor*, might properly enough be stiled *בן מאיה* the *Son*, or *Offspring* of *Desire*¹. Tho' *Hermes* is the name, by which this supposed Deity is most commonly called by the *Greeks*, yet he is more known to the *Latins* by the name of *Mercurius*². But this will be so far from *מ* any Difference, that it will abundantly confirm what hath been said already. The learned Mr *Selden*³ derives it from *מרגמה* *Margemah*, a word of very obscure, and very dubious Signification⁴, and which occurs no where, that I know of, except *Prov.* 26. 8.

I — *Maia genitum dimittit ab alto.*
and again, *Æn.* 1. v. 301.

— *quem candida Maia*
Cyllenæ gelido conceptum vertice fudit.
Æn. 8. v. 138.

² *Alii Mercurium, quasi Medicurrium à Latinis dictum volunt, quod inter cælum & inferos semper incurrat.* *Serv.* in *Æn.* 8. v. 138. Such lame Accounts did the Heathens give of their own Theology!

³ *De Diis Syr. Syntag.* 2. c. 15.

⁴ The words are *כצור אבן במרגמה כן נותן לכסיל ככור* which our Translators render, *as he that bindeth a stone in a Sling, so is he that giveth honour to a Fool.* But in the Margin, *as he that putteth a precious stone into a heap of Stones.* The LXX. *ὡς ὁ ἀποτιθεὶς λίθον*

But if the *Latins* derived *their* Knowledge of him from the *Syrians*, or *Phœnicians*, and the *Greeks* theirs from the *Babylon*, it is no wonder, that they should use different Expressions signifying the same thing; or that the *Latins* should continue the word, brought by them from the Country where they first learned it. But it is well known, that the word מַר *mar*, is a Term applied at present by the *Christians* in those parts to their *Saints*, and answers to the *Latin*, *Divus*. The word מַרְוּר likewise, in that Language, signifies the same thing as the *Arabic* عقل *akal*, so that מַרְוּר מַר *Mâr Hhur*, or softened a little, and *Latinized*, *MERCURIUS*, is the same, as دُو الْعَقْل *Du'l-akal* in the *Arabic*, *Dominus eloquentiæ*, or *sapientiæ*; that is, *Sapientiâ præditus*.

One great Cause of the different Attributes assigned their Deities by the *Greeks*, is their mistakes in the Pronunciation of *Eastern* words, or Ambiguities, designedly and affectedly sought after by them. Thus from the same word מַר *Mar*, and גּוּר *Gur*, or גֵּר *Ger*, which signifies a Traveller in the *Hebrew*, and *Chaldee* Languages, מַרְוּר מַר *Mar Ger*, or softened again, *MERCURIUS*, signifies the same as *Dominus Via-*

תוּר *apud*. The *Vulg. Lat.* Sicut qui mittit Lapidem in acervum *Mercurii*. But what Authority they had for so rendring מַרְוּר is hard to say.

torum,

torum, or *Persantium*; from whence this Deity was supposed to take Travellers under his Protection, and to revenge any Insults, or Injuries offered them.¹

From רכרל *racal*, to merchandise, might come מרכל *Mercal*, a Merchant, as well as מרכלה *Marculah*, Merchandise, *Ezech. 27. 24*. By an easy, and perhaps wilful Mistake then, either in the Orthography, or Pronunciation, it was made synonymous with מרכור *Mercur*, or with a Latin Termination, *Mercurius*. Hence this *Hermes*, when raised to his Heavenly Condition, was supposed to preside over Trade and Commerce; unless we rather suppose it was from the Appellation above, מרגר *Mar Ger*; as few, or none in those days travelled, except upon this Account. And this, by the way, if I am not greatly mistaken, will explain the reason, why we read of so many called *Hercules*, or as the Greeks formed the word ΗΡΑΚΛΗΣ. Every great Trader, who likewise navigated his own Ships, being הרכל *Harcal*, or as the Hebrews pronounced it הרוכל *Harotel*; the Signification being the very same as that of מרכל *marcal* before.

When the Motions of the Planets came to be discovered, and they had names given them

1

κεχολωδῶς
Εἴ κεν ὁδὸν ζαχρεῖον ἀνὴνται πρὸς ὁδὸν τῶν.

2. *Serv. in Æn. 8. v. 138.**Theocrit. Idyl 26.*

from

from famous Persons that or but lately
 dead, there will be no difficulty in conceiving,
 that one of them should assume the name of
 HEPMHΣ, OR MERCURY.

The only thing farther that I have to remark upon this Subject, is, that the Stories of the Gods flying into *Egypt*, and turning themselves into different sorts of Animals, are only *Greek Fancies*, arising from such Ambiguities, as I have here been speaking of. *HPA, Juno, Venus, and Diana*, I have already made appear at large¹, are only Names for one and the same Person, *Semiramis*; and I have accounted for the Fiction of her being changed into a *Dove*, upon this very Principle. When we are told then by *Servius*², that *Mercury* turned himself into a *Goat*, it is only observing, that this *Animal* was the *Symbol* of Lust, that *حمر* HIRMAH, in the *Arabic Language*, a word not widely different from HEPMHΣ in the *Greek*, signifies the same thing, and the whole *Mystery* of this *Metamorphosis* is explained at once.

I have now accounted for the Names of the *five Planets*; and in so doing have, I think, given the *Key* to the ancient *Mythology*, or to speak more truly, the *Theology* of the *Heathen*

¹ Further Account of *Astrom.* &c. Lett. 4th.

² In *Aeneid.* 2. v. 43.

Antiqu

and where there is
as a Knowledge of Words.

The Study of the *Oriental* Languages seems to
be gaining Ground in *Europe* every Day, and
provided the *Greek* and *Latin* are equally cul-
tivated, we may arrive in a few Years at a
greater Knowledge of the ancient World,
than may be expected, or can be imagined. But
without this Foundation, I may venture to pro-
nounce, from the little experience I have had,
all will be *darkness* and *perplexity*. It is
beginning at the wrong end, which can never
be attended with Success in any thing. It may
not, perhaps, be improper to add before I
am done, that for such Researches, as these
we have here been speaking of, few places, if
any, in *Europe* are so well adapted as this Uni-
versity. — But this would carry me beyond
my present Intentions, though it is a Subject,
that very highly deserves the Consideration of
all, that wish well to *Learning* in general, or
this *Place* in particular.

F I N I S.

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